

A VINDICATION

OF PSALME 105. 15.

(*Touch not mine Anointed, and doe my Prophets no harme*)
from some false Glosses lately obtruded on it by Royalists.

PROVING,

That this *Divine Inhibition* was given to *Kings*, not
Subjects; to restrain them from injuring and oppressing *Gods*
servants, and their *Subjects*, who are *Gods Anoynted*, as well as
Kings: And that it is more unlawfull for *Kings* to plunder and make War
upon their *Subject*, by way of offence, then for *Subjects* to take
up Armes against *Kings* in such cases by way of defence. With a
brieft exhortation to peace and unity.

[By William Pryor]

2 Samuel 23. 3.

He that ruleth over men must be just, ruling in the feare of God.

Ecclesiastes 4. 1, 2.

I returned and considered all the Oppressions that are done under the Sunne;
and behold the teares of such as were oppressed, and they had no Comforter:
and on the side of their oppressors there was power, but they had no Comforter.
Wherefore I praised the dead which are already dead, more then the
living which are yet alive.

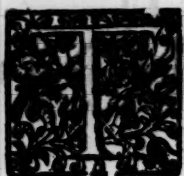
Proverbs 28. 15, 16.

As a roaring Lyon, and a ranging Beare, so is a wicked Ruler over the poore
people. The Prince that wanteth understanding is also a great oppressour;
but he that hateth covetousnesse shall prolong his daies.

Galathians 5. 15.

But if ye bite and devour one another, take heed that ye be not consumed one
of another.

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Here is nothing more pernicious to the souls of men, or destructive to the re-
publicke in distracted times, then Clergy-mens wresting of Scriptures from
their genuine sense to ensnare mens consciences, the better to accomplish some
sinister designs. How sundry sacred texts have been thus perverted of later
yeers, not by the **unlearned and unstable vulgar*, but by the greatest *Seraphicall*
Dottors in our Church, is too apparent unto all; and among^r others that of the
Psalmist, Psal. 105. 15, (which is repeated 1 Chron. 16. 22.) *Touch not mine*

* 2 Pet. 2. 16
* As the
1 Sam. 15.
24. For Re-
bellion is as
the flame of
Witchcraft,
or stubborn-
nes is as in-
iquity and
idolatry: now
applied to
subjects
opposing
their Prin-
ces unlaw-
full com-
mands,
when it is
meant on-
ly of King
Sauls re-
bellion a-
gainst the
command
of God, as
the context
and story
manifest.

Anointed, and do my Prophets no harm; hath not had the least violence offered it, both in *Presse* and
Pulpit, to cry up the *absolute irresistable Prerogative of Kings* in all their exorbitant proceedings;
and beat down the *just liberties of the Subject*, without the least defensive opposition; when as this
text, in real verity, is rather a direct precept given to Kings themselves, not to oppresse or injure
their faithfull subjects, then an injunction given to subjects, not to defend themselves against the
oppressive destructive wars, and projects of their Princes. In which regard it will be no *unreasona-
ble nor ungratefull worke*, to cleare this text from all false Glosses, and restore it to its proper
construction.

In former ages when popery domineered, the *popish Clergy* grounded their *pretended exemption*
from all temporall jurisdiction on this Scripture; suggesting, that they onely, at least principally were
Gods Anointed here intended; and therefore ought not be touched nor apprehended by Kings or tempo-
rall Judges for any crimes. But this false Gloss being long since exploded, many Court Divines,
not so much to secure as flatter Kings, have applyed it primarily unto Kings, and secundarily to
Priests, as meant of them alone, excluding their faithfull Subjects out of its protection and li-
mits; when as the text is meant of none else but they in general, and of *Abraham, Isaac, and Jacob,*
with their families in particular.

1. To put this out of question: you must first observe, that this Psalm from the 5 verse to the
end, is meerey historickall. The 7 first verses of it are but a gratulatory preamble (interlaced with
some exhortations) to the subsequent historickall narration; as he that reads them advisedly will
at first acknowledge: In the 8, 9, 10, & 11. verses, the Psalmist begins his history, with the co-
venant which God made to Abraham, and the oath which he sware to Isaac; and confirmed the same
unto Jacob for a law, and to Israel for an everlasting testament: saying, unto thee will I give the land of
Canaan, the lot of your inheritance. In the 12, 13, 14, & 15. verses, he expresseth the special care
and protection of God over Abraham, Isaac, and Jacob, and their several families after his co-
venant thus made unto them, in these words: *When they* (to wit, Abraham, Isaac, and Jacob, with
their families) *were but a few men in number, yea very few, and strangers in it: When they went from*
one Nation to another, from one Kingdom to another people (which cannot possibly be expounded of
Kings and Priests, but onely of those Patriarchs) *He suffered no man to doe them wrong, but reprov-
ed even Kings for their sakes, saying, Touch not mine Anointed, and doe my Prophets no harme.* Then in
the very next verse to the end of the Psalm, he proceeds with the story of the famine in Egypt,
and of Josephs sending thither beforehand by God, &c. So that by the expresse words and series of
the story in this Psalm, these persons of whom God said, *Touch not mine anointed, and do my Pro-
phets no harme,* were Abraham, Isaac, and Jacob, and their families, (as S. Augustin with sundry
other Expositors of this Psalm conclude;) who in truth were neither Kings nor Priests by office,
but onely Gods peculiar people and servants: of whom he took special care. Whence I thus rea-
son, in the first place.

These words, *Touch not mine anointed, &c.* were originally spoken and intended only of *Abra-
ham, Isaac, and Jacob, and their families,* who were neither actual Kings nor Priests; & they
were meant of them, not as they were Kings or Priests, but only as they were the servants
and

and chosen people of God; as is evident by the 6 verse of this Psalm, *O ye seed of Abraham his SERVANT, ye children of Jacob his CHOSEN.*

Therefore they are to be so interpreted; and to be applyed not to Kings and Priests, as they are such; but only to the faithful servants and chosen people of God, though, and as subjects.

Secondly, Consider to whom these words were spoken; not to *Subjects*, but to *Kings* themselves; as the Psalmist resolves in expresse terms, Vers. 14. *He suffered no man to do them wrong, but reprov'd even KINGS for their sakes; saying, (even to Kings themselves) Touch not mine anointed, and do my Prophets no harme.* Now that these words were spoken to Kings themselves is apparent, by those histories to which these words relate, recorded at large, *Genes. 12. 10. to 20. Gen. 26. throughout, and Gen. 26. 1. to 17. and vers. 29. Where when Abraham by reason of the famine went down into Egypt, with Sarah his wife, and King Pharaohooke her into his house, God first permitted neither Pharaoh nor his servants to do either of them any injury (though Abraham out of over-much feare, suspected they would have killed him, and therefore made Sarah say she was his sister,) and likewise plagued Pharaoh, and his servants because of Sarah Abrahams wife; whereupon they and all theirs went away in safety. After which Abraham and his wife sojourning in Gerar, Abimelech king of Gerar sent and took Sarah: But God said to Abimelech in a dream, behold thou art a dead man for the woman that thou hast taken, for she is a mans wife, &c. Therefore I suffered thee not to touch her: Now therefore restore the man his wife, for he is a Prophet: (where, Touch not mine anointed, and do my Prophets no harme, were literally fulfilled:) and he shall pray for thee, and thou shalt live; and if thou restore her not, know that thou shalt surely die, thou and all that are thine: whereupon Abimelech restored Abraham his wife, and gave him Sheep, Oxen, Men-servants, and Women-servants, and leave to dwell in the Land where he pleased, After which Isaac and his wife dwelling in Gerar, and he telling the men of the place that she was his sister, lest they should kill him for her, because she was faire, king Abimelech discovering her to be his wife, charged all his people, saying, he that toucheth this man or his wife shall surely be put to death; yea he kindly intreated him, and did unto him nothing but good, and sent her away in peace. To which we may adde, the story of Gods prohibiting and restraining both Laban and Esau (who were as potent as Kings) to hurt Jacob when they came out maliciously against him. Gen. 31. 24, 29, 52, 55. & ch. 33. 1, 2, 3, 4, &c. This prohibition then, Touch not mine anointed, &c. being given to Kings themselves, not to touch or hurt these Patriarchs whiles they sojourn'd among them as forraigners and subjects (as all expositours grant) and not to subjects touching their Kings; these two conclusions will hence necessarily follow.*

1. That this inhibition, given to Kings themselves with reference to subjects, and the people of

God, cannot properly be meant of Kings and Priests, but of subjects fearing God. It is most apparant, that Kings, Princes and Rulers of the earth have alwaies been the greatest enemies and persecutors of Gods anointed ones, to wit, of Christ and his chosen members; witnesse Ps. 2. 2. & Act. 4. 26, 27. *The Kings of the Earth set themselves, and the Rulers take counsell together against the Lord, & against his anointed: For of a truth against thy holy child Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together, &c. And now Lord behold their threatnings.* Which truth you may see exemplified by Ps. 119. 23, 161. Jer. 26. 2, 12, 23. c. 36. 26. c. 37. 15. c. 38. 4, 5, 6. Ezek. 2. 6, 7, 27, 28. Mich. 3. 1. to 12 Zeph. 3. 3. 1 Sam. 22. 16. to 20. 2 Chron. 24. 21. 1 King. 22. 26, 27. c. 29. 2. 10 Rev. 17. 12, 13, 14 c. 18 9, 10. c. 19. 18, 19. Math. 10. 17, 18 Lu. 21. 12. Iam: 2. 6. Act. 12. 1, 2, 3. with sundry other Scriptures, and by all ecclesiastical histories since. In which regard God in his infinite wisdom gave this divine inhibition, not to subjects and inferiour persons; but to Kings, Princes and the greatest Potentates (who, deem their wils a law, and think they may do what they please to their godly subjects,) *Touch not mine anointed, and do my Prophets no harme:* which being spoken to Kings themselves; it cannot be meant of Kings but subjects; unlesse you will make this nonsense expolition of it. *That Kings must not touch nor hurt themselves; and that it is unlawfull for one King to make war against, imprison, depose, or kill another:*

*Zech. 11.

5.

* Read the
2 Chr. 36.
Dan. 5. 30.
31.
Joh. 12. for
all the rest.

which the practise of all ages, with infinite **presidents in Scripture* and story manifest to be lawful, and not prohibited by this text; which can properly be applied to none, but subjects fearing God.

2. That all Gods faithfull people are Gods anointed, as well as Kings: and therefore as our Court Sycophants conclude from hence, That Subjects may in no wise take up Armes (though meely defensive) against their Kings, because they are Gods anointed: so by the self-same reason, the genuine proper meaning, and expresse resolution of this text, Kings ought not to take up Armes against their subjects, especially those professing the true feare of God, because they are Gods anointed, to as well as Kings.

If any Court-Chaplaine here demand; how I prove beleiving Subjects tearing God, to be his anointed, as well as Kings or Priests?

* Rev. 6. c.
5. 10. c. 20.
6.
Exod. 19. 6
1 Pet. 2. 5.

I answer: first, the Scripture resolves expressly: *I bat all true Christians are really (in a spirituall sence) both * Kings and Priests to God the Father*, though they be but subjects in a politicke sence: yea, God hath prepared a heavenly kingdom, (with an eternal Crown of glory) for them, where they shall raigne with Christ for ever and ever. Math. 5. 3. c. 25. 34. Lu. 6. 20. c. 12. 32. c. 22. 29. 30. Col. 1. 13. 1 Thes. 2. 12. Hebr. 12. 28. 1 Tim. 2. 5. 2 Pet. 1. 11. 2 Tim. 4. 8. 1 Pet. 5. 4. 1 Cor. 9. 25. Reve. 22. 5. 2 Tim. 2. 12. Being therefore thus really Kings and Priests, and having an heavenly Kingdom and Crown of glory, wherein they shall raigne with Christ for ever: in this regard they may as truly be called Gods anointed, as any Kings and Priests whatsoever.

* See Ezek.
16. 9. I a-
nointed
thee with
oyle, &c.

Secondly, all true Christians are members of Christ and of his body, flesh and bone; and made one with Christ, who dwelleth in them, and they in him, 1 Cor. 12. 13, 17. Ephes. 1. 22, 23. c. 3. 17. c. 5. 29, 30, 32. John 6. 51. c. 17. 21. 23. In which respect they are not onely stiled Christians in Scripture, Act. 11. 26. c. 26. 28. 1 Pet. 4. 16. But Christ himselfe, 1 Cor. 12. 12. Ephes. 4. 12, 13. Now our Saviour himselfe is stiled Christ in Scripture, in the abstract, by way of excellency, onely because he is the Lords anointed; anointed with the oyle of gladnesse above his fellows, Psa. 45. 7. Pl. 2. 2. Esay 61. 1. Act. 4. 23. c. 10. 38. Lu. 4. 18. Heb. 1. 9. Christos in the Greek, signifying anointed in English, being derived from Chris, to anoint: And Christians had this very title given them, because they are Christs members, and have a spirituall * anointment in, by, and from Christ, and his Spirit, 1 John 2. 27. But the ANOINTING which ye have received of him abideth in you, and ye need not any man teach you, but as the same ANOINTING teacheth you of all things. Therefore they are really and truly Gods anointed, and may be as properly so phrased, as any Kings and Priests whatsoever.

Thirdly, the Scripture in direct terms oft calls Gods people, (though subjects) Gods anointed; as Psa. 28. 8. 9. The Lord is their strength, and he is the saving health of his anointed. Now who those are expressed in the following words, Save thy people, blesse thine inheritance, guide them and lift them up forever. Gods people are here defined to be his anointed. So Psalm. 18. 50. And sheweth mercy to his anointed; (but who are they?) to David and to his seed for evermore, that is, to Christ and his elect children, here called Gods anointed, Habakuck 3. 13. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed. 2 Cor. 1. 21. Now he which establisheth us in Christ, and hath anointed us, is God, &c. 1 Ioh. 2. 27. The anointing which ye have received of him, abideth in you, &c. All these, with other Scriptures, thus resolving Gods people (though subjects) to be his anointed ones; they may be properly said to be the persons specified in this text, Touch not mine anointed; being an injunction given to Kings themselves, and not meant of Kings, but of Gods people, as I have formerly manifested.

I shall willingly and cordially professe, that Kings in sacred writ, are commonly called, Gods anointed; because they were usually anointed with Oyle upon their inauguration to their Thrones, 1 Sam. 10. 1. c. 15. 17. c. 12. 3, 5. c. 16. 3. c. 12. 13. c. 24. 6, 10. c. 26. 6, 11, 16, 23. 2 Sam. 1. 14. 16. c. 2. 4, 7. 1 King. 1. 34, 39, 45. 2 King. 9. 3, 6, 12. 2 Chron. 6. 42. Psa. 20. 6. Psa. 89. 20, 38. 51. Psalm 92. 12. Psa. 132. 10, 17. Esay 45. 1. Lam. 4. 20. And in this regard their persons are sacred, and no violence ought

ought to be exercised upon their persons, especially by their subjects, as is cleare by the 1 Sam. 24. 3. to 12, 17, 18, 19. ch. 26. 7. to 25. 2 Sam. 1. 2, 10, 17. And hereupon this text, *Touch not mine anointed, and doe my Prophets no harme*, though not properly meant of Kings, may yet be aptly applied to their personal safety. But then I say, on the contrary part, That all Gods Saints and people, though subjects, are his anointed ones as well as Kings; wherefore Kings must no more offer violence to their persons or estates (without legal conviction and just cause) then they offer violence to their Kings, which I shall thus make cleare.

First, because God hath given this expresse injunction even to Kings themselves, *Touch not mine anointed*, (that is your subjects, my faithful servants) and doe my Prophets no harme, Psal. 105. 14, 15. 1 Chro. 16. 21, 12. Prohibiting Abimelech, and he his subjects so much as to touch Abraham, Sarah, or Isaac, Gen. 20. 6. c. 26. 11, 29. and * Balaam to curse the Israelites at K. Balaks command.

Secondly, because he that toucheth them (to doe them harme) toucheth the very apple of Gods eye. Zeph. 2. 8. Psal. 17. 8. 9. Deut. 32. 9. 10, 11. Yea, persecuteth God, nay, Christ himselfe. Esay 63. 9. Math. 23. 45. Act. 9. 45. And what Kings, how great foever, may or dare touch or persecute God and Christ, the King of Kings.

Thirdly, because God himselfe hath quite extirpated Kings and their posterities, for offering violence to his servants, though their subjects. Thus Ahab, Iezabel, and their posterity were destroyed, for putting Naboth to death, and seizing on his Vineyard wrongfully with ut cause, though under a pretext of law, 1 King. 21. & 22. 2 King 9. So King Joash exciting his people to stone the prophet Zachariah without good cause, which they did at his commandment; the Princes and people who did it were soon after destroyed by the Syrians; and the Kings own servants conspired against him for the blood of Zachariah, and slew him on his bed, and then buried him dishonourably, not in the Sepulchre of the Kings, So as his prayer at his death (the Lord look upon it and require it) was fully executed on the King and people, 2 Chron. 24. 20 to 27. Thus King Iehorabaz, Iehoiachin, and Iehoiachim with all their Princes and people were carried away captive into Babylon, and destroyed, for mocking, abusing, and despising Gods messengers, prophets, and people, 2 Chron. 36. 16, 17. Many such instances might be added, but these may suffice; and that of the King of Babilon, Esay 14. 4, 19. 20, 21, 22. But thou art cast out of thy grave as an abominable branch, &c. as a carcasse trodden under feet. Thou shalt not be joynd with them in buriall, BECAUSE THOU HAST DESTROYED THY LAND, AND SLAINE THY PEOPLE; the seed of evil doers shall never be renowned. Prepare ye slaughter for his children, for the iniquity of their fathers, that they do not rise, nor possess the Land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remembrance, and sons, and nephews, saith the Lord. A notable text for oppressing Princes to meditate upon.

Fourthly because God himselfe hath given an expresse command, Ezek. 44. 15, 16, 17. That the Prince shall not take of the peoples inheritance by oppression to thrust them out of their possession, but he shall give his sonnes inheritance out of his own possession. Which wel interpreteth and fully answereth that much abused text in the 1 Sam. 8. 11, 12, 19. and proves the Kings taking of their Fields, Vineyards, Oliveways, Seed and Sheep to give his servants there specified, to be a mere oppression, which should make them cry out in that day because of their King, ver. 18. and no lawful act, as some royalists glosse it. If then Kings may not take away by violence or oppression their subjects lands or goods; muchles may they offer violence to their persons, being Gods anointed, yea his Temple, 1 Cor. 6. 19. c. 3. 16. And if any man (be he King or Emperour) destroy the Temple of God, him will God destroy; for the Temple of God is holy, which Temple they are, 1 Cor. 3. 17. Hence Joab, Davids General, coming to besiege Abel to which Sheba fled, a woman of that place thus expostulated with him, thou seekst to destroy a City and mother in Israel: why wilt thou swallow up the inheritance of the Lord? Whereupon Joab answered and said: far be it, far be it from me that I should swallow up or destroy, 2 Sam. 20. 19, 20.

Fifthly, because no law of God or man hath given any authority to Kings to injure or oppress their subjects, in body lands or goods, but onely to feed, defend, protect them; and to fight their battels for them

* Num. 22. 32, 33, 34

* See Ely 40. 23, 24 Kings 9. 7, 8, 9

* See Doct. Beards Theater of Gods judgments, 1. 2. c. 38, 39, 40 41.

* Nihil aliud potest Rex in tepris cum sit Minister Dei & ejus Vicarius, quoniam de jure potest itaque suae, & non injuria,

& c. Bracton, 13. 6. 107.

them, nor to wage war against them. 2 Sam. 6. 2. c. 23. 3. Psal. 78. 72, 73, 74. 2 Chron. 9. 8. Pro. 30. 8, 26. c. 29. 4, 14. Esay 49. 23. 1 Tim. 2. 3. Therefore Kings having no right at all to injure or oppresse their people, they neither lawfully can nor ought to do it, either by themselves or instruments; there being nothing more severely prohibited and censured in Scripture then Princes and Magistrates oppression of their Subjects. Prov. 28. 15, 16. Zeph. 3. 3. Michah 3. 9, to 12. Ezek. 22. 6, 7, 27. Take but one text for many, Ezek. 45. 8, 9. *Ady Princes shal no more oppresse my people, and the rest of the land shal they give to the house of Israel according to their Tribes. Thus saith the Lord God, let it suffice you, O Princes of Israel, remove violence and spoyle (or plundering) and execute judgment and justice; take away your exactions from my people, saith the Lord.* See Esa. 1. 23. c. 3. 12, 14, 15.

Sixtly. Because as there is a solemne *Oath of allegiance*, of the people to their Kings, to honour and defend their persons; So there is the like oath from kings to their people, to protect their rights and persons, goods, estates, lives, lawes, and liberties, from all violence and injustice, solemnly sworn at their Coronations. By vertue of which oath Kings are as strictly tyed not to wage war against their Subjects, nor to oppresse or offer violence to their persons, liberties, or estates; as their subjects are by their oath of allegiance, not to rebel against them. And seeing Kings were first created by and for their subjects; and not their subjects by and for them; and are in verity but publike servants for their peoples welfare, their subjects not being so much theirs, as they their subjects; from whom they receive both their maintenance and royalties. There is as little (if not far lesse) reason, for Kings to oppresse and take up offensive armes against their subjects though perchance more undutiful and refractory then they expect; as there is for people to take up offensive armes against their Princes, in case they become more oppressive and invasive on their persons, goods, lawes, liberties, then they should. The husband hath no more right or authority to injure or destroy the wife, or the master the servant, the head the inferiour members, then they have to destroy the husband, master, or head. And as the leudnesse of the King, husband, parent, master, must not cause the people, wife, child, servant, to rebel against them, and utterly to reject their bonds of duty; so the undutifulnes or vices of the people, wife, child, or servant, must not cause the King, husband, parent, or master, (as long as these relations remain actually undissolved) to give over their care, protection, and vigilancy over them, or any waies injuriously to intreat them. 1 Pet. 2. 18. 2 Chro. 10. & 11.

Finally, the *Hebrew Midwives*, notwithstanding K. Pharaohs command, would by no means kill the Israelites male children; (though but bondmen, and no free subjects) and God blessed, and built them houses for it: but drowned Pharaoh and his host in the red sea, for drowning them, and transgressing this inhibition, Touch not mine anointed: When K. Saul commanded his footmen and guard, to turn and slay the Priests of the Lord at Nob, because their hand was with David (whom he deemed a traitor) and knew when he fled, and did not shew it him, they all refused (this his royall unjust command, though not only his Subjects, but servants too) and would not put their hand to fall upon them, being Gods anointed: And because Doeg the Edomite slew them, by Sauls command, Saul himself was soon after slaine by his own hand, 1 Sam. 31. 4. When K. Saul had twice solemnly vowed to put his innocent son and subject Jonathan causelesly to death, onely for tasting a litle honey; his subjects were so far from assisting him in this unjust action, that they presently said to their King, Shal Jonathan die who hath wrought so great salvation in Israel? God forbid: As the Lord liveth, there shal not one haire of his head fall to the ground: So the people RESCVED Jonathan that he died not, notwithstanding Sauls double vow to the contrary, and Ionathans being not only his subject, but son too, which is more; neither are they taxed of disobedience or treason, but commended for it. When K. Rehoboam raised an army to fight against the ten tribes, who revolted from, and rebelled against him, (for giving them harsh language by the advice of his yong Counsellors;) electing a new King over them: God himself by his Prophet Shemiah, spake thus to Rehoboam and his army, *Ye shal not go up, nor fight against your brethren, return every man to his house, for this thing is done of me: Whereupon they all obeyed the words of the Lord, and returned: neither King nor subject daring to fight against them, contrary to Gods expresse command, though rebels: how much lesse then may Kings wage war upon their

their innocent loyall subjects? When *K. Iehoram in his fury made this rash vent, *1 King. 6*
 also to me, if the head of Elisha (his subject) shal stand on him this day; and withall sent a messenger to E- *31, 33.*
 lisha his house to take away his head. This Prophet was so far from submitting to this his unjust de-
 sign, that he commanded the Elders sitting with him to look when the messenger came, and shut the doore,
 and hold him fast; though the sound of his masters (the Kings) feet were behind him: which they did, not
 suffering the messenger or King to do him violence. Yea the great *Prophet Eliah, when K. Abaziah *1 Kin. 19*
 sent two Captains with their fifties one after another to apprehend and bring him down to him by violence; *9, to 16.*
 was so far from rendering himself into their hands; that in his own defence, he commanded fire twice
 together to come down from heaven which consumed these two Captains and their men; though sent by the
 King his Sovereign. Which divine miracle from heaven wrought by God himself manifests, That it
 is lawful for subjects to defend themselves against the unjust violence of their Kings; and that it is
 dangerous for Kings themselves, or any of their officers by their commands to offer violence or
 injury to their subjects. This may be further cleared by Gods exemplary judgement upon K. Iero- *1 Kings*
 boam; who stretching forth his hand to smite the Prophet, which prophesied against his idolatrous Altar, *12. 6.*
 it dried up forthwith, so that he could not pull it in again. Upon those Princes who caused Daniel to be un- *Dan. 6.*
 justly cast into the Lyons den, where he was preserved safe from danger; but they, their wives and children
 had there their bones broken in pieces by the Lyons as ever they came at the bottom of the den. And upon
 those *mighty men in Nebuchadnezzars army, who bound Shadrach, Mefech, and Abednego, and cast *Dan. 3.*
 them into the burning fiery furnace, by the kings speciall command, because they peremptorily refused to
 worship the golden image which he hath set up; who for executing this his unjust precept, were by
 Gods just vengeance slain by the flame of the fiery furnace; when as those three godly persons unjust-
 ly cast into it by the Kings command, were miraculously preserved in the midst of the fiery furnace,
 without any harme, there being not an haire of their heads singed, neither their coates changed; nor the
 smell of fire passed upon them. So safe is it for people to *obey God rather than men, then kings themselves *Acts 4: 12*
 in their unjust commands: so dangerous and destructive is it for Kings, or others upon their unjust *5. 28, 29,*
 commands, to offer any injury or violence to their subjects; or violate this injunction, Touch not *40. 52. 11*
 mine anointed, &c. In a word, I read Ier. 22. 3. to 12. that God commanded King Shallum, to execute *1, to 19.*
 judgment and righteousness, and deliver the spoiled out of the hands of the oppressor; & do no wrong nor vio- *Efte. 3. 2, 3*
 lence to the stranger, fatherles, or widow; neither shed innocent blood in this place. Adding, But if ye shal *Iohn 7. 33*
 not heare these words, I sweare by my selfe, saith the Lord, that this house (even the kings house of Iudah) *Numb. 22*
 shal become a desolation, I wil make it a wilderness, and prepare destroyers against it, every one with his *& 23 & 24.*
 weapon, &c. And v. 15. to 30. in the same chap. God thus speaks to K. Iehoiakim, Shalt thou raige be-
 cause thou closest thy self in Cedar? Did not thy father eat and drink, & do judgment and justice, and then
 it was well with him? &c. But thine eyes, and thine heart were not but for thy covetousnes, and to shed in-
 nocent blood, and for oppression, & for violence to do it. Therefore thus saith the Lord concerning Iehoiakim
 K. of Iudah; they shal not lament for him saying, ah my brother, or ah sister; ah Lord, or ah his glory; but he
 shal be buried with the burial of an asse drawn & cast forth beyond the graves of Ierusalem. Neither doth
 this judgment for oppressing & slaying his subjects rest here, but extend to the utter extirpation of
 his posterity, ver. 24. 30. As I live, saith the Lord, though Coniah the son of Iehoiakim, K. of Iudah, were
 the signet on my right hand, yet would I pluck thee thence. Write ye this man childlesse, a man that shal not
 prosper in his daies, for no man of his seed shal prosper sitting upon the thron of David. So fatal is it to
 Kings and their posterity to oppress and murder their subjects. And as for those subjects who by
 their Kings commands shal take up armes against their brethen to murder, plunder, or oppress
 them, I shal desire them first to consider, that precept of Iohn Baptist given to soldiers themselves,
 Luk. 3. 14 Do violence to no man, &c. much les to your brethen and fellow-subjects: and next that
 of Obadiah v. 10. to 16 For thy violence against thy brother Iacob, shame shal cover thee, and thou shalt
 be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried a-
 way his substance, and entered into his gates, and cast lots upon Ierusalem, even thou wast as one of them.
 But thou shouldest not have looked on the day of thy brother, neither shouldest thou have rejoiced over the
 children of Iudah in the day of their destruction; neither shouldest thou have spoken proudly in the day of
 distress.

* See the Relation of Brainford buſi- neſſe.

* See the Letter ſro the Hague newly printed.

diſtreſſe. Thou ſhouldeſt not have entered into the gate of my people, nor have looked on their affliction, nor have laid hands on their ſubſtance in the day of their calamity; Neither ſhouldeſt thou have ſtood in the croſſe way, to cut off thoſe of his which did eſcape; neither ſhouldeſt thou have ſhut up thoſe of his that did remain in the day of diſtreſſe. As thou haſt done it ſhall be done unto thee, thy ſword ſhal return upon thine own head. All which conſidered, I ſhal humbly ſubmit it to every mans judgment, whether the whole ſtate in Parliament, and his Majeſties faithfull ſubjects, may not upon as good or better grounds of conſcience, take up armes to defend and preſerve their perſons, wives, houſes, goods, eſtates, from unlawful violence, rapine, plundering and deſtruction, now every where practiſed by his Majeſties Cavaleeres in a moſt barbarous manner, to the utter ruine of many thouſands for the preſent, and whole kingdom in likelihood for the future, contrary to the fundamental lawes and liberties of the ſubject, his Majeſties Coronation oath, and frequent proteſtations and Declarations; As his Majeſty, by advice of ill counſellors, raiſe an army at home, and bring in forren* forces from abroad, to make war upon his Parliament and people, to plunder, murder, undoe them, and bring the whole kingdom to utter deſolation? Certainly, if the ſubjects defensive war in this caſe be unlawful; as all Royaliſts aver againſt Scripture, reaſon, and the principles of nature, which inſtruct all creatures to defend themſelves againſt unjuſt violence and oppellion, as others have proved at large. Then the Kings offensive war upon his loyall poore innocent ſubjects and Parliament, muſt much more be unjuſt and unlawful, for the premiſed reaſons, and Scripture authorities.

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

* Gal. 5: 15

* Luke 11: 17, 18, 19.

Marke 3: 24, 25, 26.

For my part, it is ſo far from my intention, to foment this moſt unnatural deſtructive war between King Parliament, and people, that the thoughts of its deplorable effects do make my very ſoule to bleed, and heart to tremble. For if ever Chriſt, the Oracle of truth, uttered any verity truer than other, it was this, * *That a kingdom divided againſt it ſelf cannot ſtand, but ſhall be brought to deſolation*; And if we bite and devour one another, we ſhall be conſumed one of another. O then (if God in his juſtice hath not devoted us to a totall & final deſolation for the ſins and abuſes of our long enjoyed former peace) if there be any remainder of policy or prudence, any bowels of mercy or tender affection left within us, towards our moſt deere native bleeding and alſo expiring Country, England; to poore dying Ireland; to our religion, lives, wives, children, parents, kindred, neighbours, goods, eſtates, liberties; or any care of our own ſafety, tranquillity or felicity; let all of all ſides now at laſt, (after ſo much ſenſible experience of the miſeries of an inſteine uncivill war) with all convenient expedition lay down offensive and defensive armes, & conclude ſuch a ſweet ſolid peace throughout our divided and diſtracted kingdom, as may laſt forever without the leaſt violation, upon ſuch juſt and honourable terms, as may ſtand with Gods glory, religions purity, his Majeſties honour, the Parliaments priviledges, the ſubjects liberty, the whole kingdoms ſafety and felicity; leaſt otherwiſe we become not only a ſcorn and deriſion, but likewiſe a prey to our forraign enemies. Alasſe, why ſhould the head and members have any civil conteſtations, ſince both muſt periſh if divided? * *neither ſubſiſt, but being united*? why ſhould the Kings prerogative, and the ſubjects liberties, which ſeldom claſhed heretofore, and ended all differences in Courts of juſtice, be now at ſuch irreconcilable enmity, as to challenge one another into the field, and admit no trial but by battel? when I read in* Scripture, of ſundry preſidents where Kings, Princes, and peoples, have unanimouſly concurred in their counſels heretofore; and conſider how our King and Parliament have moſt happily accorded till of late, I cannot but bewaile their preſent diſcords; which O that the God of peace and unity would ſpeedily reconcile. I ſhal cloſe up all, with his Majeſties printed ſpeech to both houſes annexed to the petition of right by his Royal command. I aſſure you my maxime is, *That the peoples Liberty ſtrengthens the Kings Prerogative; and that the Kings Prerogative is to defend the peoples Liberties*: And with the Statute of Magna Charta, ch. 29. *No freeman ſhal be taken or imprifoned, or be diſſeized of his freehold, or liberties, or free cuſtoms, or be outlawed or exiled, or any other waies deſtroyed, nor ſhal not paſſe upon him, nor condemn him; but by the lawful judgment of his Peers, or by the law of the Land. We ſhal ſel to no man, we ſhal deny nor defer to no man juſtice or right*: Which in effect is a moſt exact paraphraſe on this miſconſtrued text, *Touch not mine anointed, and do my Prophets no harme*.

FINIS.